



# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XX.

ESTERO, FLA., JULY 31, 1906.

NUMBER 8.



## CONTENTS

THE DESTINY OF THE HUMAN RACE.—THE SCIENCE OF THE ATONEMENT, KORSH

STUDIES AND REVIEWS.—The Forgiveness of Sins.—The Obliteration of the Con-  
narium.—The Call of the Prophet Jeremiah, LUCIE PAGE BORDEN

CLIMACTERICAL PERIODS OF PROGRESS, RABON ADONOSEPERI

THE RESTORATION OF UNIVERSAL ORDER, BERTHALDINE, MATRONA

EDITORIAL PAGES.—The Contents of the Earth.—Theological Misconceptions.—The  
Composite Character of Elijah.—The Restoration of Dreyfus, THE EDITOR

COURT OF INQUIRY —“Are There Men on Mars?”—The Parable of the Talents.—  
Favoring Woman Suffrage, THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Departments—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

The number on the printed address tab indicates time of expiration of subscription. THE FLAMING SWORD is discontinued to an address unless renewal is sent immediately. Subscribers should send in renewals promptly so as not to miss numbers.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all important letters.

Remittances from Foreign Countries must be by International or Foreign Money Order—not by Domestic Orders or Exchange.

When you change your address advise this office, giving old as well as new address.

Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance.

Foreign Subscriptions, \$1.50 per year.

## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

## BRIEF DIRECTORY —of— The KORESHAN UNITY, Estero, Lee Co., Fla.

The Ecclesia or Church, the Society Arch-Triumphant, the Collegiate System, the Secular Corporation.

Founder and Prime Counsellor,  
KORESH.

Pre-Eminent of the Koreshan Unity,  
Head over all Orders of the System,  
VICTORIA GRATIA.

President Society Arch-Triumphant,  
Berthaldine, Matrona.

Secretary of the Koreshan Unity and of  
the Society Arch-Triumphant,  
Virginia H. Andrews.

Corresponding Sec'y, the University,  
Prof. U. G. Morrow.

Manager Printing Department,  
James H. Bubbett.

Business Agent of Koreshan Unity,  
George W. Hunt.

Estero, Lee County, Fla., is Headquarters of the Koreshan Unity, and is therefore the post office address of the Founder of the System, the Pre-Eminent, and Officers of the Unity whose names appear in the above Directory.

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but a practically communistic in the relations and affairs of its own people. In this corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

Vol. xx. No. 8.

ESTERO, FLA., JULY 31, 1906. A. K. 66.

Whole No. 669

## The Destiny of the Human Race.

The Exaltation and Fall of Man; the Glorious Realm of Interior Consciousness; a View of the Under Side of the Activities of Being; the Immortal Manhood.

KORESH.

THERE IS NO SUBJECT of more importance than that of the destiny of the human race, and none in which there is more display of ignorance. The question of the salvation of the human family has agitated the thinking people of all nations throughout the world and through all time. An existence after what is called death has been demonstrated by the testimony of thousands of people in all ages of the world; and because of the fact that there are some men who are not awakened to the use of the inner faculties of the mentality, there is no reason to doubt the existence of the spirit after the dissolution of the body. That the spirit retains consciousness and identity after the body has gone to decay is no proof, however, of the immortality of the soul. There is that in the spiritual world which corresponds to that which is called death in the body. This is because the existence of the soul and the spirit (which are two distinct things) is of the quality of the character in what is falsely denominated life in the natural world.

Physical existence is not life. When the Creator made man in his own image and likeness, and breathed into him his own spirit and man became a living soul, he made him not a mortal being, but an *immortal man* with an immortal consciousness, and with the life corresponding to the life of God. When the Christ said, "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever," he meant something very different from that semblance of life which is merely an attempt at a horrid existence that will terminate in woe, unless there be that divine

repentance which only can insure eternal life. The man made in the image and likeness of God was an immortal being, embodying all of the attributes of Divinity because he was the offspring of the Almighty.

The fall of man portrays only one side of the aspect of human existence. The man's fall is that side of human existence observable from the under side of the activities of being. When the fall came the exaltation came with it, and the immortal man ascended into the realm of the eternal without the loss either of identity or consciousness. The fall of man was but the one side of the career of the destiny of humanity. The present condition of the race is that of the fallen side, and is the mortal state, which belongs as much to the soul and spirit as to the body. The body dies because the spirit and the soul are mortal. This mortal, however (spirit, soul, and body), shall put on immortality (spirit, soul, and body), for it is in the province of the progression of the race to reach its destiny in that development which must include not only immortality but eternal life.

The very first step in the direction of any scientific knowledge of the character of human life, and of the origin and destiny of the race, must be a knowledge of the location and character of the life after the visible and tangible personality has dissolved. There is a dissolution through corruptible decay, and another dissolution not corruptible, but the consequence of the attainment of immortality, which is a condition to be reached in the body. This latter dissolution is of the character portrayed in the theocrasis of Elijah, and the



corresponding one of the Lord Jesus. These translations are facts which, being substantiated by scripture, prove the operation of an eternal law; and once established, they prove the possibility of the theocracies of others who may discover the laws by which the operations took place in at least three recorded instances.

We find upon investigation on strictly scientific lines, that there are evidences of the possibility of attaining the condition of immortal life; but that there are also *predictions* of the possibility of its attainment, and that those who attain the coveted condition will, like the recorded instances mentioned, reach the same altitude of flight, and will fulfil the declaration made of the waters which brought forth the fowls of the air, that were able to fly in the open firmament of heaven. The theocrasis (translation) of thousands of the human race is not only a possibility, but the end to be desired by such as aspire to the higher attainment. The attainment of immortality and its concomitant immortal dissolution will be the result of the higher discoveries, in which there is a union of the two phases of activity; namely, physics and metaphysics. This science (involving one of the higher sciences of Universology) is already within the grasp of the great Metaphysician, who is disclosing to the world the solution of the problems of life, which are destined to initiate that ponderous revolution in which all of the theories of the past will be dissipated into the thin air of innocuous obliteration.

The location of the spiritual world is within the mentality of the humanity existent in the outward form. The spiritual world is within the visible existence of the mortal manhood. There is no spiritual life outside of the human race; nor is that called life, in the true sense, which has not attained its immortal status. Humanity is the habitation both of those who are in the heavens and those who are in the hells. The visible hells are in the externals of the human existence. The invisible and spiritual hells are within the race, and what the race is continually making for itself. There is no salvation for the race until the end of the dispensation, when the processes of regeneration bring to fruition the product of the divine planting which took place at the beginning of the age, when the divine germ was disseminated in the soul. The fruit to come at the end of the world, which means the end of the dispensation, constitutes the Sons of God, the order of Melchizedek, the fruit of the Tree of Life, which is also the resurrection of the dead.

It must be understood that the resurrection is not from the physical graveyard, but from the soil into which the seed was sown in the beginning. One of the greatest absurdities of modern times is that of the expectation of the bursting of tombs, which contain but the remains of the physical dissolution. The resurrection will take place from the mortality of the race, which

will be changed to incorruptibility not in some other world, but in the world wherein the seed was sown. The reincarnation of these who have passed out of the natural world, and the resurrection of the dead, are one and the same thing.

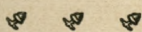
We are now at the end of the Christian dispensation, the time set for the revolution that will change the whole aspect of human life. The spirit of exposure which has taken possession of the age, is one of the indications of the three woes which are to terminate the dispensation. The money curse (the curse of the serpent) is to be exterminated; the love and power of money are about to be expunged from the earth, and the love of the neighbor substituted. That philosophy of the Christian initiation which set forth the Messianic law as the only means of the redemption of the human family is now having its scientific solution, and the proof is rationally enunciated of the principle of Messianic polarization as the foundation of the resurrection, and the means of entrance from the immortal into the eternal state to follow immortality. The resurrection of the dead is a demonstrable proposition. It lies within the field of scientific research, solution and application. It is no longer a mystery, for the science of immortality and its attainment is unfolded in the science of Universology, as found in the doctrine set forth in the literature of Koreshanity.

Man is within the physical and metaphysical universe of which he constitutes a part. What is more reasonable than that he is the offspring of the universe in which he resides, and in so far as he has developed, its legitimate child? To become the fruition of the universe in its entirety, it is indispensable that he acquire a knowledge of all that is good and of all that is evil. It is for this reason that the hells and heavens are instituted and exist; for without the experiences of all that is good and evil, there would be no discrimination between good and evil, and man could not reject the evil for that which is good. The world is not in a position to make the discrimination today, for the differentiation has not been sufficiently disclosed to the world for it to know what is absolutely good and absolutely bad. The old Latin axiom, *Que fuerunt vitia, mores sunt*, holds good. Those things which were once vices are now manners or customs; and *versa*. But there does exist absolute truth; and nothing less than the appearance of the Restorer can solve the problem and give to the world the distinction between the genuinely good, and the destructive and absolutely evil.

Man had his origin in God, and he will reach the high attainment in the fruition of his progressive career. Do not fail to discriminate between the ascending and the descending man, for there is this distinction: if there be a class of men who believe that the



originated with the monkey, and had their origin by evolution from the baboon, let them enjoy the satisfaction of feeling that there has been such a great descent as that of the race from the high altitude from which the race has fallen. It is certainly a wondrous precipitation from the altitude of the Simian vegetarian, to the meat-eating and degenerate being called the human. If the monkey is the origin of the human race, then the monkey will certainly be its destiny. Let those of us, however, who are looking for the fruition of immortal life, feel the assurance that we are the offspring of the universe and of its Creator, and that we are about to experience that new birth into immortality for which the Lord was planted, and for which the better part of the world is waiting. If among the vegetarians there be those who believe they had their origin in the vegetarian baboon, this vegetarian effort may be the final struggle to return to this noble ancestry of that portion of the fallen race.



## THE SCIENCE OF THE ATONEMENT.

The Law of Conjunctive Unity of God and Man as Typified in the Rites of the Hebrews.

KORESH.

We have repeatedly asserted the fact that thought, whether as pertaining to desire (the will, and hence the love principle) or intellection, is real substance. The mind has been so oppositely educated, and though in some measure it is willing to be receptive to the new idea, it is still so influenced by the old and fallacious bias as to forget the fact in many of its most important bearings and relations. It is impossible to enter into the occultisms of transmutation in the metamorphic relations of spirit and matter, without a constant, clear, and ready apprehension of the subtlety of spirit substance, and a vivid conception of the mutations to which every quality of feeling is subject. As in the transforming processes by which material substances are converted to the force substances of vital activity in the body, and as in the disintegration of a cell its transformation to force is the medium or channel through which it is carried over to other cells, so the death of animal organisms and their disintegration are the processes by which the spirit or force of animal life is carried over to other forms, either into the higher or lower forms of animal existence, or into the still lower mineral or earthy conditions.

When the idea of transmutation becomes fixed in the mind, it will be easy to pursue the progress of the transformation of life. It is not difficult for the mind having once established itself in the conviction of the law of transmutation as one of the fundamental laws of organic being, to comprehend and accept the statement that the flesh of the animals killed and eaten by the priests became transformed from animal to hu-

man flesh; and therefore, that the animal globule and flesh corpuscle, from belonging to and possessing the nature of the lower animal, were transformed and transposed to the human globule and corpuscle, becoming endowed with the vitalizations of the higher mental forces of the human. It is not so easy, perhaps, to accept the statement that the spirit of the animal also became absorbed by the human surroundings and contiguities of the animal life thus apparently and ruthlessly destroyed. It is true, however, that the animal kingdom is the universal matrix of the general degree or stage of the organic progress of spiritual growth.

God is building up a vast fabric, the counterpart and replenisher of the supreme or highest existing life; and one of the stages through which that developing universal life progresses is the lower animal kingdom. When the universal spirit of animal life has reached the acme or climax of its progress in the universal matrix of that degree, namely, the lower animal kingdom, in order to insure its further progress it passes over into the human existence, both by the law and process of common nutrition and the transposition of the corresponding animal spirit. As the priests ate the body of the animal, so also was the spirit of the animal appropriated. It does not follow that all the spirit of the animal tended toward the priest; he received a certain quality of the liberated animal spirit, but not all.

The very character of the office of the high priest made him a wholesale slaughterer, a butcher of innocent and domesticated animals. With animals there is an instinctive dread or fear of entering a slaughter house. This dread or fear of being slaughtered gave special bias to the determination of the liberated spirit of the animal sacrificed, and the spirit, by the tendency of the desire of the animal mind, went into the people whence the animal came. There was therefore a constant flow of the spirit of the animal life from the slaughter house to the people. This flow of spirit being determined through the animal faculty of fear of the slaughterer, impressed the people with the spirit of fear or reverence, but essentially that kind of reverence belonging to the animal quality. The tendency, while a necessity for the transposition of the animal to human existence, was to degrade both the priest and the people.

It is impossible to exalt animal life to the plane of human life, without bringing the human down to the animal; therefore the elevation of the animal to the human standard, by the transposition of the lower to the higher, involved the degradation of man. While this law was essential to the determination of both evolution and involution, it was only essential during one period and at one stage of the progress of a certain cycle of animal and human development.

(TO BE CONTINUED.)



## New Century Studies and Reviews

Lucie Page Borden

### THE FORGIVENESS OF SINS.

**S**IN IS NOT exterminated in the body until the heart of stone has been removed and the heart of flesh is seen. The heart of stone is in the central pivot of man's life, in the brain. The conarium or the little cone is the pineal gland, supposed by the ancients to be the seat of the soul. This gland secretes the diamond or the stone as a deposit from its fluids, and this is the heart of sin. When the pineal gland is destroyed sensuality is removed and a complete revulsion in the circulation takes place. The aspiration of the man is then toward God, and not toward the forms of the lower life.

The obliteration of the conarium, the cone or apex of natural life, begins in the centre and involves the translation of the personality who is the apex of development. The object of the universe is to bring forth the man who involves it himself, with all its powers and potentialities; and he cannot pass out save by the new and living way. The forgiveness of sins, then, in the general body is first mediatorial or dependent upon a High Priest who overcomes his own sins and then dispenses the oil of gladness, the baptismal essence shed upon the church which consists of many members, in each of whom the removal of the heart of stone will obtain.

The mediatorial function in the priesthood pretends to remit or forgive minor offenses by plenary absolution, which is a loosing. Now the loosing of the corporeal atoms of the body is implied in the term which involves the dissolving of the physical structure, in the verb *solvo*, from which we have a solution, also a sediment. To remit sins is to send them back to those who are in the act of concupiscence in earthly desire. When the man is dissolved his sedimentary deposit is thrown back upon the rest who are in sin, until such time as they repent and turn to God themselves. The whole body of sin is destroyed when the church is burned in the fires by which purification is accomplished.

When the priest declares that sins are forgiven, he puts himself into the capacity of the supreme mediator. He looks forward to the time at the end of the cycle when sins shall be remitted. He says, "*absolvo te; I loose thee from thine iniquities.*" So the loosening of the body of death is foretold in the very words of the ritual.

When the Lord was about to go into the garden, the spot where God plants his seed, as he hung upon the cross, he forgave the sins of the dying thief in his own mediatorial capacity. He did not treat him for sin, sickness, and death; but he said to him in the tenderest manner that he should be with himself—the acme of human desire attained in a moment by the simple petition breathed into the dying Savior's ear.

The voluntary sacrifice of the Lord reached a climax in one aspect when in the prayer upon the cross he cried out over his enemies, his betrayers and murderers, "Father, forgive them!" Their sins were to be remitted, and not even the high priest Caiaphas was to be exempt from mercy. When he sees that men are weak in their understanding, the Son of God intercedes for them inasmuch as they are ignorant. They know not what they did. Not even the enemies of the great Master could help contributing to his glory. Not even his foes could be plunged into hell without finding satisfactory mediation.

The intermediate state is not completely understood by the church. It means the intermediary condition between two rooms in a tomb; the state in which men rot in their own lusts known as natural life, and the tomb of their own desires in a spiritual state where they live in their adversary the devil. The forgiveness of sins comes when man needs to die no more. Are men to be finally forgiven? Yes, but not in the same order.

The common expression in regard to a man who has died without the intercessory power of the church to shrive him is, "he has died in his sins." He has died in the deeds and intents of the natural life; but if he is shriven by a priest, he passes into the temporal sphere of that denomination or sect, until he has been absolved or loosed by the bountiful provision God has made in anointing One to be the minister of his will to put that will into the earth—the humanity of choice.

### The Call of the Prophet Jeremiah.

**W**HEN THE overwhelming conviction seizes a man that he is called of God to be a reformer in a line of work, he begins to make ready for action. If he be a genuine man and not a charlatan, the truth appears to him in such proportions that he feels himself a pigmy. Notoriety-hunters begin to blazon shallow thoughts, but the true prophet is determined by humility. He does not say "This is my opinion," but speaking reverently, he ascribes to God the authorship of the message entrusted to him.

The first result of a conviction of duty is a struggle by which the whole being is rent and torn. "Behold I cannot speak, for I am a child. I am not the man to carry thy messages, O Lord God! I am too small a man." These are the words of the prophet when he feels the influx of Divinity. But when he has wrestled with himself until daybreak, when he has resolved to obey at all hazards, then he finds assurance that his commission is indeed from on High. Now he is called. He who is made the messenger of the Most High is unwilling to accept the task imposed, but he must find the letters patent from the King.

In this case they took the form of a vision by which the eyes of the interior man were opened to behold the symbol the execution of his project. The rod in Scripture is a type of power; and as the almond tree signifies



the perception of spiritual truth, Jeremiah saw the fulfilment of his own purpose. The seething cauldron with its face from the north is the theocrasis in the ultimate sense—the north referring to man's sensual principle and the scientific resulting from it. The man from the north is the face.

The relation between the human instrument and the divine inflowing is too subtle to be grasped without a clear perception of what constitutes the Word. The Apostle John says, "In the beginning was the Word, and the Word was with God, and the Word was God." And a little further on he writes: "The Word was made flesh and dwelt among us." Here it is seen that the Word became the man himself. It cannot be distinguished as a part of the man. It was the man. When the Word of the Lord came to Jeremiah, the prophet (through the exaltation of his thoughts and desires) had put himself in rapport with his own interior life. This was the Word, and the Word is Christ—not in every man, but only in the man worthy to be chosen.

The doctrine of the divine influx involves the psychological constitution of the man and the three degrees of the mind corresponding to the three layers of cortex found in the brain. Jeremiah was an ordinary man not above his fellow townsmen in their eyes; eating, sleeping, living among them like any other, but a man who yearned for truth. At a definite point in his development, he touched by aspiration the sphere for which he longed.

this article. To the furtherance of this end we shall endeavor to afford a rational reply to the questions already propounded, which we purpose to answer in inverse order.

Climax is a Greek word that has been adopted into the English language without undergoing a mutation in the process. Its primary meaning is a scaling-ladder. Sophocles and other Greek writers employed this word in the sense of a twisting and turning. If we combine these two apparently irreconcilable uses of the term, we develop a close approximation to the spiral staircase, which is probably the most exact and literal rendering of the word. In rhetoric climax was employed to denote a gradual ascent from weaker expressions to stronger, and it is in this latter sense that we find the word most usually employed in English, although the origin of this use of the term has long since been obliterated by the obscurations of time.

It has been demonstrated by the theory of Cellular Cosmogony that the universe is an organic unit, depending on a central sun as a primary point of efflux and influx, and with fixed structural and circumferential limitations, of which the outermost and foundational are determined by seven concentric stratifications of metallic deposit. It has further been shown that the universe involves functions analogous to its form, and that seven primary operations in universal development constitute the basis for the action of the entire physical vascular system. These seven metallic planes compose seven rungs in a ladder whereby the energies of the sun through processes of transmutation, ascend towards and finally replenish the substances and forces of the uppermost and superficial terrestrial crust, of which the moon is the significator in the physical heavens.

Consequently, between the sun and the moon there subsist seven spiral or gyratory intermediary stages, of which the seventh is the culminating point or climax, and as such involves all the qualities of the preceding six which have severally and collectively added their quota. In the anthropotic world the seven strata or rungs of the universal ladder correspond to the seven divisions of the alimentary canal, which constitute the basis of the human vascular system, of which the outermost and enviroing envelope is the personality, and the lesser light the index. From the above it will be seen that the climax claims relation to the functional side of the organism; hence to the lesser light or circular base of the spiral coil, rather than to the central initial point of effluence, the organic generatrix. It is for this reason that in our endeavor to determine the climacterical crises in the life of the Koreshan movement, we rely on the data afforded by the lunar horoscope.

The basis for the computation of the climacterical years in a geniture is the moon's sidereal period of approximately twenty-eight days, after the lapse of which she returns to the same degree in the Zodiac which formed her initial-point of departure. This cycle should not be confounded with the moon's synodical period, or lapse of time intervening between solar con-

## Department of Astro-Biology

Rabon Adonoseperi

### CLIMACTERICAL PERIODS OF PROGRESS.

The Astrological Basis for Their Computation; the Periods as Related to the Koreshan Movement; the Principles Involved.

THE PRESENT is the year of the grand climacteric in the physiological development of the Koreshan movement, and the current and proximate months (July and August) are the crucial periods, when the activities called forth by the factors that determine this important juncture, are likely to receive their greatest stimulus. The questions that most naturally arise in the mind unversed in the elementary principles of astrology are: What is the value of a climacterical year as related to the human physiological functions and the corresponding material fortunes? What are the factors involved in the determination of this period? What reliable basis is afforded for its computation by existing Koreshan data?

In approaching this topic it has been our desire to add something towards the elucidation of the mystery that now so closely enshrouds their theme, rather than to determine the specific value and significance of the consummation that has been selected as the subject of



junctions which, owing to the progressive movement of the sun in the Zodiac, renders this term of longer duration than that comprising the sidereal period. Counting a day for a year, the moon's sidereal period has a timic value of nearly twenty-eight solar years, or four climacterical periods of seven years each, measuring  $90^\circ$  of arc in the Zodiac. From this it is evident that the moon arrives at a climacterical culmination whenever she forms the quadrature, opposition or conjunction with her radical place, that is the Zodiacal degree she occupied at birth.

Now, the four arcs of  $90^\circ$  each, which collectively compose the circle of  $360^\circ$ , are severally determined by the first degrees of the four cardinal signs, Aries, Cancer, Libra, and Capricorn; these signs corresponding to the four cardinal points of the compass, and to the four annual seasons. The great *klimax* is twin brother to *klima*, climate or season, as the pair owes its parental origin to *klino*, to slope or incline. Variations of temperature at a given point on the earth's surface are produced by the oblique inclination of the Zodiacal path of the sun to the terrestrial equator. Consequently specific qualities of love and wisdom and their antithets qualify the sequence of septennial periods that collectively compose the cycle of vidual man's terrestrial existence. The equinoctial and solstitial colures necessarily supply the key for the assessment of the value of all intermediary climacterical periods, as also of the critical movements of simultaneous climacterical impulse.

The word cardinal is derived from the Latin *cardo*, a hinge; that on which something depends or turns. The cardinal signs are signifiers of important turning-points in life, changes from one degree or sphere to another; and all arcs of direction and aspects of  $90^\circ$  possess just this significance, for the reason that the inscribed cross or crucible is determined by four arcs of this dimension. All septennial periods or climaxes therefore denote important crises and changes in the career as well as in the physiological development of the native, and as such junctures are invariably created by the meeting or karmic return of those energies, both good and evil, released and set in motion during the course of the seven-year period, those crises are often attended by consequences disastrous to the means of material prosperity and fatal to the continuity of physical existence.

In the great Zodiacal wheel of animal life there are six axes severally determined by two poles; one of love, the other of wisdom, dependent on a central and pivotal point of expression and impression. Thus from Aries, the hyleg or generatrix, to Virgo there are six stages of physical unfoldment. These are succeeded by the seventh, whereby the science of the generative function aggregated in Libra, returns and conjoins with Aries the source, and generatrix of its being. This is the marriage of love and wisdom, of cause with effect, of sequence with consequence; and the new form created by the union of this germ of infolded experience with the sperm of regenerative power, becomes the medium

for the reunfoldment of the qualities involved on a higher and more advanced octave of life.

As the path of the future is paved by the actions of the past, so must the ladder of each succeeding period be constructed and qualified by past performances; yet, as the four cardinal points have each an individual value of their own, it necessarily follows that every septennial period claims a fixed corresponding quality; a quaternary sequence of which so long as existence endures, continually repeats itself at the culmination of every cycle of twenty-eight years.

Having defined the basis for the calculation of the climacterical period, and of its value in quaternary arcs, we leave for consideration in another article, its no less important relation to the twelve-fold sequence of the signs or the directed arc of  $30^\circ$ ; for only by synthesizing the values of these two sequences can the import of any specific climax in life be arrived at.

## General Contributions

### THE RESTORATION OF UNIVERSAL ORDER.

Scientific Fulfilment of the Laws of Life and Love Involves the Messianic Appearing and Man's Transformation.

BERTHALDINE, MATRONA.

MOSES, instructed by the Almighty to be as God to his people, gave them ten commandments as the first summary of the law of love. This Decalogue constitutes a death sentence to the man of sin, and a promised covenant of life to the man of God, who is by it thoroughly furnished unto all good works. The summary of the Decalogue given the Christian ecclesia by the world's Savior, Jehovah, consists of two commandments. It was to serve the ecclesia as a test of its loyalty to its Prophet, Priest, and King, whose personality was the first ripe fruit of obedience to the law, and therefore its embodiment.

The Lord Jesus still further summarizes the law prior to his expedient "going away," in the form of a new commandment: "A new commandment give I unto you, that ye love one another." The Lord had been indoctrinating the twelve foundations of his prospective kingdom in earth, with a view to making of them the primary receptacles of his spiritualized flesh, called Holy Spirit. These men had been matured to this receptivity by ages of preparatory experience. They alone were alive to the fact that the man Christ Jesus was both God and the neighbor. He therefore could instruct them with profit as to where he should go when he dematerialized and expanded his animal life to its spiritual equivalent. He gave them to understand by illustration that he would unite indissolubly all his spiritual forces with theirs for the elevation of their twelve specific kinds of humanity to the mental, moral, and physical status of his own. To this end he declared he should be with and in them; hence the new commandment. With the



Christ fully recognized in each, they could love each other, as he in the flesh had loved the unity of God and humanity.

In loving each other to the extent of common wealth, as the result of a mutual industrial service, they were to become the enlightening power of the world in all things relating to the truth of God, which applied is the good of humanity. This free-will offering of industrial service as to its products, was henceforth to indicate the character of genuine divine worship. To serve with delight without money and without price—this is divine. The uses of life are wellnigh numberless, and the diversity of human gifts likewise; therefore the forms and ceremonies required for the ministration of all the esthetic impulses to gracious deeds, were left largely to the future evolution of the spirit of truth from a scientific standpoint of Cosmogony. Form is a concomitant of life, and ceremony of its gracious activities. Form and ceremony are essentials of the embodiment of the magnificent power of organic unity.

The Lord Jesus being the beginning of the creation of God, was the recurrent first man Adam. In Adam, it is declared, we all died. "How are the dead raised up, and with what body do they come?" is a universal query of the sober-minded. The law condemns us to death with one stroke of the pen, the writing reed, and raises us to newness of life with another; and the twain are one in the hand of the Almighty, the all-knowing. The science of the law is a savor of life unto life to the obedient, and of death unto death to the disobedient.

To be fed from the face of the serpent, to eat of the Tree of Life and live forever, one must know the law of the Lord, the Messianic law; and know his commandments to do them. Divine love, the love of the Lord God, is no sickly, disabling sentiment, but an enabling motor power to do his will, to keep his commandments. Deliberate sinning that grace may abound is a thing the rational Gods forbid. Every Christian (so called) continuing in the violation of the laws of the commonwealth of Israel as a defender of the competitive system with its regnant trusts, is an abomination to the Lord God, and his so called philanthropy a stench in his nostrils. For such an one to say he has no sin, and that the righteousness of Christ is his, is to deceive himself, to have no part in the approaching resurrection, and to condemn himself to age-lasting mortality, death unto death.

Jehovah Jesus was the fulfilment of the law. He became poor that many might be made rich by the foundation of a city on the basis of the science of the laws of common wealth and its equitable distribution. He, the one divine character, made himself of no reputation. Character is one thing, reputation another. The Lord was no popular idol of good repute when he went about the Father's business of destroying the love of money in his little flock of coworkers, by destroying the necessity for its use in the substitution of love divine for himself in them.

They in him and he in them, constituted the seed-body of the divine commonwealth, to be resurrected as a body politic. With zeal for divine righteousness according to the Lord's science of the law of Moses written upon the heart of his own flesh and blood, the Lord's body will stand again a kingdom of redeemed nations. The body (individually and collectively) will be the fruit of the righteousness of Christ, which was obedience to the law at any cost. The *all* must be laid upon the altar, the self-abandoned to God the Lord in all of one

accord and of one mind concerning the Lord as the one Master of all Israel, whose strength is the science of the law.

The harvest of newness of life to be reproduced from the spiritual seed of its kingdom, will be brought forth by the psychic overshadowing of the Lord of hosts in forms of life like unto the Son of man, who was the Son of God. "With what body do they come?" One like unto his own glorified body, full of grace and truth. The law-abiding abide in heavenly love, a preventive to man from calling aught that is the Lord's his own till in the joint-heirship of the divine kingdom in earth. All things are his for he is Christ's, and Christ is God.

The Lord of the harvest now due is the heir of the kingdom, the Joseph for Israel's deliverance from the pangs of hunger and thirst for the kingdom of Christ and his righteousness. What says competitiveness—of the heir of the commonwealth? "This is the heir: come, let us kill him, that the inheritance may be ours." The Stone of Israel, the Shepherd from Joseph, restorer of the science of the laws of common wealth, is the stone rejected by competitive Christendom. The earth is the Lord's, but the towering sky-scrappers of greedy competitiveness tell of a diabolic usurpation and intent in the presence of the direct human need. Father Time and the muck-rake men are preparing the way of the Lord; and the Stone rejected by the builders of Christendom will become the head of the corner, the chief cornerstone, the keystone of the Arch-natural life of the commonwealth of Israel.

The mortal mind, the enemy of life, is to be transformed, renewed by the mind of God the Lord. When the mind is in men that was also in Christ Jesus, they will think his thoughts and do his will. The wisdom of Christendom's wise is to be made foolishness unto them, that they may once again walk humbly with the God of Israel, the ever-living Savior, and learn of him how to find rest unto their souls. Sin is well illustrated by the tale of "The Jungle." The mental jungle, from which the stock-yard's jungle is a proceeding, is more foul with the fallacy and evil of the immoral doctrines of competitive Christendom, than the filthiest of packing-houses.

The recent slaughter of an animal man by an outraged reprobate of the eternal law of love, is attracting muck-rakers to a new field of social filth for its exploitation. "Offenses must needs come" but woe unto that man by whom they come. The muck-rakers will be raked. The revealing of the man of sin will not be hard to define when the domain of sex commerce is entered and satan's seat discovered. The wrongs of woman will soon be righted, her chastity protected, and her rights vindicated for the salvation of men.

The worship of graven images, the golden calf, the mortal body, the image of the beast, is to be done away. The Son of God, the immortal manhood, with divine Motherhood encompassing divine Fatherhood as the science of the law of universal well-being, will reach the throne of glory, the intellectual principle in man, and compel by a God-begotten love of humanity, the creation of new heavens and a new earth. With a new church and a new state wherein dwelleth righteousness, what may not be foreseen and enjoyed?

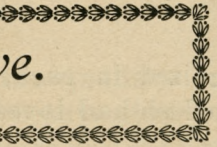
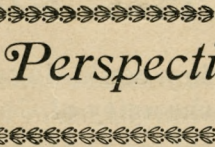
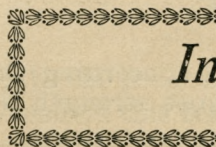
Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him. When the earth is practically confessed to be the Lord's, and all the things possible for the Almighty to produce by the activities of divine Sonship are equitably distributed according to every man's need, what will be the revelation of the power and great glory of the Son of man become the Son of God?





## In The Editorial Perspective.

THE EDITOR.



THE CONTENTS OF THE EARTH are important enough to exist. But according to the popular view of the earth, the contents serve no other purpose than mere filling. There is a great change being made in the conceptions of modern geologists concerning the character and condition of the earth's interior. Nineteenth century geology was characterized chiefly by the conception that the earth was a molten sphere encrusted by a thin rind of cooled materials. Volcanoes were supposed to be vents through which molten matter from the interior made its way from the inside to the mouth of the volcanic crater. In a recent number of the *Scientific American* it is shown that the old conception of volcanic action is wholly untenable. What is the area of a single volcanic field compared with the vast molten sea within the supposed convex earth? The earth has been likened to an orange. A single oil cell in the rind is larger in proportion to the size of the orange than the seat of a single volcanic eruption. Pressure upon the orange rind causes a number of the little oil cells to explode; but no one is foolish enough to claim that the juice of the orange escapes from the interior when merely a surface cell is burst! We said that according to the usual view of the earth, the earth's contents serve no purpose other than that of filling. No one of the old school has ever claimed that such contents can ever serve any purpose of direct benefit to the people, who are supposed to exist on the *outside* surface. All the useful and active energies are supposed to come from the outside, from the great field of universal space. From thence it is assumed, the earth receives the light of the sun and the substances of the stars. The attention of the scientific world has been turned to the fact that accumulation of matter on the earth is comparatively rapid. What has buried Babylon, Nippur, and other great cities of the past? What is covering the base of the sphinx and the foundations of the pyramids of Egypt? Not volcanic ashes, surely. Investigations along such lines have given rise to the new theory of world-formation by Professor Chamberlain, of the Chicago University. It is another nebular hypothesis, differing from the LaPlacian conception. Proctor held that the sun was fed by meteors falling into it. According to Professor Chamberlain and his associates, the earth is fed continually from the outside, by attracting to itself constant showers of the original nebulous matter diffused throughout space; so that the crust thickens, and in time cities and other landmarks of civilization are buried. The earth is supposed to receive substances foreign to itself; it is dependent upon the nomadic matter of cosmic space for its existence, its growth. Yet, in some inexplicable way, such matter seems to be fertile and capable of nourishing vegetation, and to be identical with known alchemical elements. Now what a manifest and palpable perversion of the truth is such a conception of world-formation! Reason is not consulted at all in the construction of such a theory. The idea that we exist on the exterior surface gives origin to manifold absurdities. How beautifully all known facts

link together in the Cosmogony of Koreshanity! In there is no futile research in infinite space for the resources of the earth's materials. The contents of the earth in Cellular Cosmogony are of infinite value. All the visible world is inside. The light of the sun is from within; gravity is from the interior, its lines streaming down in a great concavity from the solar pivot and center of the cosmos. Constant are the precipitations from activities in the stellar realm within our atmosphere; even meteors fall from active zones within the earth; and from out the invisible atmospheres proceed the periodic comets. Showers of cosmic dust may fall all unsuspected, and in time cover great cities. Active also are the cells and particles of the earth and various geologic, mineral, and metallic strata of the great concave sphere. Soil may grow the same as rocks and crystals, for materialization of precipitating energies is constant. The "planetesimal theory" of Professor Chamberlain is insignificant compared with the beautiful and scientific conceptions of KORESH, according to whom the universe is a great laboratory of life, which utilizes all matter and applies the laws of conservation and the principles of economy.

ALMOST the entire so called Christian world conceives that the life that Jesus the Christ came to bring to the world is not to be attained in this world at all, but in a sphere so remote from this that nobody knows where it is. Wheresoever that world is, far beyond the stars it is conceived, God himself dwells; and that when Jesus was visible among men, he and the Father were not one, but two distinct beings, separated by the wide expanse of space supposed to exist between them. This fallacy is so persistent in the modern mind that it seems almost impossible to eradicate it. We have before us an explanation of the miracle of feeding the five thousand; or rather, it is a paraphrase of the narrative given in the Gospels; and in the paraphrased account we find these words: "When the people were ready Jesus took the bread and fish. He looked up into the sky that hid his Father from him. He spoke, and thanked God for the food. He knew his Father could hear him." Such expressions spring from the popular conception that the Lord came down from the sky somewhere; but the Gospels declare that he was the Son of man, and traced his lineage of descent or line of embodiment through the Jewish dispensation, from Abraham to Joseph. He indeed came down from the heavens, the spiritual heavens of and in the human race. He was sent by the Father; and when the Son came and grew to be a man, the Father came also, and dwelt in him, having been transmitted to him through John the Baptist; and then the Father was in Jesus, and the two became one completely in the one personality. As to why Jesus came, we find the following from the pen of an orthodox churchman: "He came because he wished to help and teach the people. He came because he wished to say, 'I love you; love me.' He came because he wished to say, 'If you love me I will love you.'"



give you life in heaven forever and forever." There is not the faintest suggestion that the writer understood even the first principles of the mission of Jesus as the promised seed, to be planted in the mortal soil, thereby imparting that life which should mature here in this world and manifest the 144,000 Immortals in the flesh. The kingdom of God is a divine-natural kingdom that is to find place and expression in the peoples and nations of the habitable earth.

THE PROPHECY concerning the coming of Elijah the Prophet is entitled to acceptance as inspired by the prescient spirit of the Almighty, the same as other prophecies of the Bible. Because it has not been understood is no reason why it should be disregarded. The question of Elijah's advent into the world has been brought prominently before the people of this country by the claims of Dr. Dowie; but the true science of Elijah's coming was declared before Dr. Dowie began to make proselytes in America. It is pertinent to ask if Elijah is to come as a personality, or as a class of people possessing the spirit of Elijah. There are certain teachers of so called restitutionism who hold that the "Elijah class" will fulfil all the predictions concerning the advent of the prophet. Restitutionists of the "Millennial Dawn" type and allied classes and offshoots, have numerous interpretations of the various "types" of the Old Testament; and strained are many of the efforts made to make the types and typical characters of the ancient Hebrew literature, fit the conceptions of the restitutionists. It is held by some that thousands of people constitute Elijah; that the one must be in the many. It would never do for Elijah to be a personality; that would be a too near approach to one-man power, which the fallacious democracy of modern Christianity sets aside entirely. Some of them even go so far in their denial of the Messianic principle, as to hold that the Lord will not return in visible manhood or personality at all. We maintain that the prophecy concerning Elijah refers to a personality; prophet, priest, and king in one. The idea that Elijah must be composed of many personalities is a perversion of the truth. He must indeed be composed of many—for he is *composite*; he is many in one. He is a whole class in himself, having involved the spirits of the age. He is indeed the elect, the focus of the dispensation. The science of his coming and his mission we declare. Koreshanity is distinctively the Elijah movement. Elijah means God the Lord; and the coming of Elijah is the coming of the Lord in personal manifestation. The age closes in the great contest of the prophets.

THERE IS always hope for a government that undertakes, even at a late day, to right wrongs perpetrated upon its citizens. It shows that the spirit of progress still exists in it. But the fact that the wrongs are committed shows also that bars to progress are both present and persistent. The famous Dreyfus case affords an example of how easy it is for a man to be made the victim of a conspiracy. Certain military authorities in France wished to get rid of Captain Dreyfus because he was a Hebrew; a conspiracy was hatched, and Dreyfus was arrested and tried on the basis of groundless charges and false testimony. A forged document figured

conspicuously in the trial and conviction of Dreyfus, who was sent to Devil's Island, the South American penal colony of the French nation. Everybody remembers the subsequent trial, its compromise, and the efforts of Zola to have the stigma of suspicion removed from his friend Dreyfus. The Dreyfus case was kept before the people, under almost constant agitation; it would not down. It possessed the elements of insistence; every effort on behalf of Dreyfus was a protest encouraging to the people, but terrifying to the conspirators. The spirit of retribution was at work, and restitution has at last been made. Captain Dreyfus is now reinstated in the army, and may be advanced above his position at the time of his arrest. There is a lesson in the case for every one. Those who suffer wrongs can afford to be patient, knowing that soon or later the perpetrators of the evil will be brought to justice. No righteous act ever goes long without reward; no wrong is ever overlooked by the powers that control the universe. The world rejoices with the liberty-loving French people that the painful irritant is removed from the public eye; and with the persecuted Dreyfus, that at last he is entirely free from the charge of treason and reinstated as both citizen and officer.

A WRITER familiar with the conditions existing in China, contributed an article recently to the *Fortnightly Review*, in which it was shown that the chances of success of Christianity in China are not very promising, holding that "the conviction of sin and longing for salvation do not enter into the Chinaman's purview of life; and when we reflect that many things which we call sin are virtues in his eyes, it is hard to see how we are to bring these things home to him." Also that "Chinese philosophy and morality are breaking down of themselves before the impact of materialism." But what has the impact of materialism done for so called Christian philosophy and morality? What has the competitive system effected in the character and life of modern Christians? With graft and greed everywhere, wholesale corruption in all the great departments of activity in Christian nations; the sensualism of the Christian masses and prevalence of vice and crime; the increasing use of intoxicants and narcotics; the constant conflict of forces of capital and labor—with all these conditions prevailing in Christendom, is it any wonder that peaceful and sensible heathens should reject the teachings and traditions of the so called Christian church? The modern church has not proved an exemplary representative of truth and righteousness. Neither can it ever be, for it has fallen from Apostolic purity to the present state of corrupt doctrines and life.

MORE AND MORE rapid progress seems to be the desire and the cry on all hands. It is the rapid progress of the automobile that lays low many victims. It is the rapid progress of railway trains and the railway business that is responsible for the death and injury to thousands every year. It is the endeavor to move more and more rapidly each succeeding year, to add a greater volume of business, to reap larger returns in the competitive strife, that produces more and more victims as the years go by. It is the progress of chaos, the advance and ascendancy of the factors and agencies of death. It is not the right kind of progress. The progress of truth and righteousness is almost unknown and unfelt in the world at large.



# The Open Court of Inquiry.

THE EDITOR.

## "Are There Men on Mars?"

"I enclose several pages of bosh, clipped from a current magazine. Will you please explain the cause of the appearance of the 'canals' on Mars referred to? What are they—spectrum lines?"

The matter above referred to is an article by Professor Pickering, of the Harvard University Observatory, published in the current number of the *Technical World*. Two or three other readers have forwarded to us the same matter; one reader kindly mailing a complete copy of the magazine, which favors we appreciate. The article is finely illustrated, and contains a number of drawings, maps, and photographs of Mars. Professor Pickering has pretty well covered the ground from the basis of the numerous Martian phenomena and the numerous speculations concerning them; and all together, it is very interesting to those who are astronomically inclined.

The modern conception of Mars is that of a world similar to the earth of the Copernican astronomy; and the effort has been to make the appearance of the markings on Mars agree with such a conception. The whole question is at present hopelessly involved in a tangle of theories, leaving it in a state of delightful uncertainty. Why worlds should be flying through space millions of miles apart, instead of being intimately related on some common basis of existence, is not explained. What drives those worlds along remains a mystery to the modern astronomers, whose theories and conceptions shift and turn like the weather-cock on a church steeple.

Believing that Mars is a world instead of a *planet* (a little plane), Professor Pickering discusses the Martian orbit; gravitation, water, and atmosphere; climate and meteorology; seas, canals, and lakes, and the habitability of Mars. It is supposed that the canals are for irrigation purposes. Seas on Mars are said to be very few, and they are very shallow. It is estimated that the maximum amount of water on Mars is no more than that contained in Lake Michigan; and even that is taken away by evaporation and deposited in the form of snow and ice

in the polar regions; and then in arctic and antarctic summers, the snow and ice melt and run down in the agricultural districts again. Nice arrangement that! And Professor Pickering forgot to state whether he considers the waters of the Martian seas salt or fresh. If salt, it would complicate agriculture along the fancied canals, surely!

There is a certain regularity about the canals that leads the astronomers to fancy that the canals are artificial; and to surprise the public, large maps are published, with all the canals, supposed bodies of land and water, named; and the masses wonder! But we wonder still more that so called scientific men should be so foolish as to conceive the lines they see to be canals. Canals on the earth are always more or less permanent; and accurate maps are made of lines and lands and seas on this mundane surface. But on Mars the canals may change in a single night; and then, too, no two astronomers seem to see exactly the same lines and spots there.

The published maps of Mars do not represent what is seen by any one astronomer; the maps constitute a mere aggregation of what is seen by the many. Drawings of telescopic views made by different astronomers do not agree; neither do the photographs, which show scarcely any resemblance to the maps of Mars. Schiaparelli discovered that some of the canals seemed double. One day a canal would be clearly seen, and on the next day, or even a few hours later, there would be two in its place; later the two would disappear, and again a single one would appear in their place. The more drawings the astronomers make, the more muddled the question becomes; because the phenomena observed are utterly out of keeping with the conception that Mars is a physical world.

Concerning the appearance of the lines and spots on Mars, Professor Pickering remarks and asks: "Again, amidst numerous irregular and nearly invisible markings, the human eye, when straining for the faintest possible

detail, naturally connects conspicuous objects by straight lines. Is it not possible, therefore, that many of these fainter canals are merely subjective effects?" He means that the fainter canals or fancied markings may be mere creations of the imagination. That is the whole story of the Martian canals in a nut-shell!

There are more things about optics and physics to be learned by modern astronomers than they ever dreamed of. The mercurial disc in the earth's shell, called Mars, performs the function of amalgamation of substances of the shell; it also reflects the energy of those substances in the sky; and under magnification, the eye perceives or the camera records the impressions of the complex activities in the bowels of the earth.

The markings arise from three sources: First, actual impressions in the Martian picture in the sky; and second, the effect of transmission and focalization of the Martian rays through the telescope and lenses of the eye or camera; and third, atmospheric conditions, which greatly modify the impressions, causing them to vary with the varying meteorological states. No two eyes are exactly the same, and the subjective conditions of no two people admit of exactly the same impressions.

\*\*\*

## The Parable of the Talents.

"If the divine seed was sown in nineteen hundred years ago, can it be taken from us and given to others if we do not keep the law? I should like also to have you explain the parable of the talents in Matthew xxv."

The parable of the sower shows that it was possible nineteen hundred years ago to retain or reject the divine seed or Holy Spirit after it was received. According to the parable, there were some who received the substance of the Word gladly, but having no root in themselves, allowed satan to snatch it away. Others allowed the cares and riches of this world to choke the new growth; while in others the seed found permanent lodgment, and brought forth abundant fruit. The Apostle Paul affirmed that it was impossible to renew again to repentance



## ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

### ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/4 in.	\$ .30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

## Estero Enlarged Edition

# Cellular Cosmogony

## Is Now Ready

Our readers generally, even those possessing copies of other editions, will be pleased with this new edition, and everyone should obtain a copy. Desirable changes are made in the appearance of the work. New chapters are added—matter of special interest relating to the startling corroboration of the Koreshan Cosmogony in the famous plumb-line experiments down the shafts of the Tamarack Mines.

Price 50 Cents per Copy

...Special Terms to Agents...

The Guiding Star Pub. House, Estero, Fla.

## W. R. Fuller & Co.

Wholesale

Groceries, Fertilizers,  
and Building Material

Manufacturers' Agents

Packers: Florida Fruits and Vegetables

TAMPA, FLA., U. S. A.

Introduces Koreshanity to Your Friends

Don't Fail to Get One!

## Koreshan Souvenir Lapel Button

Contains picture of the Hollow Globe in three colors, together with following inscription: "The Koreshan Unity, Estero, Fla. We Live Inside." Just the thing for enthusiastic Koreshan workers.

Sent Postpaid for 10c. 3 for 25c. 60c per doz.

GUIDING STAR PUB. HOUSE

ESTERO, FLORIDA

Very Attractive. Always in Evidence

those who had been enlightened and made partakers of the Holy Spirit, and yet fell away; and in Revelation it is urged, "Let no man take thy crown!"

The Spirit of the Almighty entered into conjunction with the Discipleship of nineteen hundred years ago, and the thousands were born of the Spirit. In the processes of the progress of the age, those spirits have been gathered into the New Jerusalem, saved *every one* without loss of any; they are involved in the Messianic manifestation of this age. There are now in the external world, thousands of people who have come down through re-embodiments from the scenes and experiences of the great baptism. Each successive generation but partially re-embodies the former one.

Thousands stand now in the world to receive the coming baptism, which is to mature the fruit of the sowing at the beginning of the age. These thousands contain not the egos originally baptized, but spirits which are representative of them, they being precipitates only. So these thousands await the vitalizing spirit of the new baptism; but there is nothing in the processes of the age to take away freedom of choice from any one; neither liability to failure to enter into life; for every one will fail who does not fulfil the conditions of the law.

In the parable of the talents, the man preparing to travel in a far country, was the Lord as to his manhood; he called together his servants and delivered unto them his goods, every man according to his ability, and straightway took his journey. Now, what was it that the Lord gave his followers when he departed from the natural world? What did he entrust to them? What opportunities opened that they might improve, that the Lord in his return might receive his own with increase? Why, what he gave his followers was the divine Spirit, the substance of his own life, to every man according to his capacity and receptivity.

At the end of the dispensation, when the Lord comes to receive his own and to reckon with his servants and with the world, he places in high positions in his kingdom, those who have yielded large returns from the in-



Needles, Parts and Supplies for both  
Wheeler & Wilson and Singer Machines

SOLD ONLY BY

**SINGER**  
SEWING MACHINE CO.

## Knight & Wall Co.

HARDWARE

Guns, Sporting Goods, Farming Imple-  
ments, Mill & Phosphate Supplies

DOORS, SASH, BLINDS  
PAINTS, OILS, GLASS

TAMPA, FLA., and HAVANA, CUBA

Photo Material & Supplies. Artist Ma-  
terial, Picture Framing, Etc.

...TAMPA...

PHOTO & ART SUPPLY CO.

OFFICE AND SALESROOMS

207-209 Lafayette Street

TAMPA, FLA.

Draughtsman's & Architects' Effects



## ...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.  
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.  
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.  
OTTUMWA, IA.—Mr. Madison Warder.  
KINGSTON, TEX.—Mr. N. C. Murray.  
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
ENON, O.—Mr. C. D. Shellabarger.  
MELBOURNE, AUSTRALIA.—Mr. H. W. Mitchell, Cremona St., Richmond.  
NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W. 89th St.  
PLEASANT GROVE, CAL.—Samuel M. Coppin.  
SAN FRANCISCO, CAL.—Mr. A. J. Lowe, 209 Bartlett Street.  
DENISON, TEX.—Francis B. Dudley, Box 433.  
OGDEN, UTAH.—G. A. Muller.

## The American Eagle

Exponent of Purity in Politics

## A Vigorous News and Political Paper

PUBLISHED WEEKLY BY  
THE KORESHAN UNITY

Price, 75c per Year; 6 Months, 50c.  
In Clubs of 10, 50c per Year.

No pains will be spared to make this one of the liveliest papers in the South. Every issue will contain live editorials, cartoons, and able articles on Political Reform, Municipal Ownership, Socialism, etc. Secure it and learn how the Estero Voters' League is fighting the local Democratic Ring (not the party), which is endeavoring to disfranchise them. Make all Money Orders payable to

THE AMERICAN EAGLE,  
Estero, Florida.

## C. A. McDougald

Dry Goods  
Millinery ✂  
Ladies' Wear

Ladies' and Gentlemen's  
...SHOES...

FORT MYERS, FLORIDA

## DIET VERSUS DRUGS.

Drugs Poison and Kill. A Diet suited to Your System, Cures, Strengthens, and Rejuvenates. Fifteen Pamphlets on The Dietetic Way to Health, Strength, and Beauty (telling what foods to take and how to take them, and why) sent for a dollar bill or 4s. Marvelous results among all classes and ages. Address, Miss SOPHIE LEPPLE, Editor "DIET VERSUS DRUGS," 26 Clovelly Mansions, Gray's Inn Road, London, W. C., England.

vestment of the talents in the uses of the age. To those who have improved their opportunities, more shall be given; but from them who have not so improved, there shall be taken away that which they have—as in the case of the one to whom was originally given the one talent.

The processes of regeneration are illustrated in the parable of the talents. It is also descriptive of what takes place in the departure of a seed into the soil, and of the progress made by the various kinds of corpuscles in the growing plant; even the reward of the progressive ones in the inheritance in the seed born at the end of the season.

✂ ✂ ✂

## FAVORING WOMAN SUFFRAGE.

Reasons Why the Movement Should be Supported by Progressive People.

1. Because it is the foundation of all political liberty that those who obey the law should be able to have a voice in choosing those who make the law.
2. Because parliament should be the reflection of the wishes of the people.
3. Because parliament cannot fully reflect the wishes of the people, when the wishes of women are without any direct representation.
4. Because most laws affect women as much as men, and some laws affect women especially.
5. Because laws which affect women especially are now passed without consulting those persons whom they are intended to benefit.
6. Because laws affecting children should be regarded from the woman's point of view as well as the man's.
7. Because every session questions affecting the home come up for consideration in parliament.
8. Because women have experience which should be helpfully brought to bear on domestic legislation.
9. Because to deprive women of the vote is to lower their position in common estimation.
10. Because the possession of the vote would increase the sense of responsibility among women towards questions of public importance.
11. Because public-spirited mothers make public-spirited sons.
12. Because large numbers of intelligent, thoughtful, hard-working women desire the franchise.
13. Because the objections raised against their having the franchise are based on sentiment, not on reason.
14. Because—to sum all reasons up in one—it is for the common good of all.—  
*Woman's Tribune*, Portland, Ore.

## List of ——— \*

## Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

## The Guiding Star

## Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanism, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By LUDWIG PAGE BORDEN. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

## The Pamphlet Series:

*The Cellular Cosmogony*, or the Earth a Concave Sphere. By KORESH and Prof. U. G. MORROW. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel*, by KORESH. Identification of Israel, by Dr. A. W. ANDREWS. *Kapital, Lohnsklaverei und Industrielle Freiheit* (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment* (A discussion of the sex question); *The Koreshan Unity* (containing information concerning membership in the Koreshan orders), by KORESH. *Scientific Experiments on Lake Michigan*, by Prof. U. G. MORROW.

## The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Propitiation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanism; Cellbacy; The Law of God; Mnemonics, or the Science of Memory*, by KORESH. *Ein kurzes Inbegriff der Koreshanischen Universologie* (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

## The Leaflet Series:

5 cts. per 100.—*What is Koreshanism? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinerarism* shortening.

The total listed price of the above works, with 500 assorted leaflets, is \$4.32. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.50. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for \$1.00. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable to Estero Fla., and address letters enclosing the same to

The Guiding Star Publishing House,

Estero, Lee Co., Fla.



## HENDRY & HIBBLE

Dealers in

Choice Beef  
Pork and Sausage

Fort Myers, Florida

The Fort Myers

Tailors

Fit and Workmanship Guaranteed

CLEANING AND PRESSING

Stone Building, Ft. Myers, Fla.

L. M. STROUP

Fort Myers Livery, Feed & Sale Stables

First-Class Teams Furnished on  
Short Notice

FORT MYERS, FLORIDA

50 YEARS'  
EXPERIENCE

# PATENTS

TRADE MARKS  
DESIGNS  
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

**Scientific American.**

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

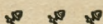
MUNN & Co. 361 Broadway, New York  
Branch Office, 625 F St., Washington, D. C.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 1223 Massachusetts Ave., Indianapolis, Ind.

### "Everybody's Law Book."

"Thou shalt know the law;" "Forewarned is Forearmed;" EVERYBODY'S LAW BOOK, just published, tells you what your legal rights are and how to maintain them; useful to business men and mechanics, married women and single women. Thousands are spent yearly by people who ought to know better, and would if better informed. Every boy and girl should be taught the general principles of the law. The business forms will enable you to draw legal documents, wills, leases, agreements, etc. Reference to its pages will tell you when to go to court and when to avoid litigation. Price \$3.00 in law style of binding; \$2.50 in half Morocco binding; expressage paid on receipt of price. Book agents should write for terms. Address HITCHCOCK PUBLISHING COMPANY, 49 Eighth avenue, New York.

P. S.—Mr. Benjamin W. Hitchcock, the President of this company, is one of the oldest and best-known publishers in the United States.



### WHAT COULD HE SAY?

One of the most noted clergymen was in his study, writing, when his little 5-year-old daughter walked in and asked: "What are you writing, papa?"

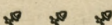
"I am writing a sermon, daughter," replied the clergyman.

"How do you know what to write?"

"God tells me what to write, daughter."

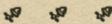
After watching her father a few minutes, the daughter said:

"Papa, if God tells you what to write why do you scratch out some of it?"—*Knoxville Sentinel.*



### AN APPALLING PROSPECT.

A prolix preacher took for his text one Sunday the whole chapter in Revelation about the seven churches in Asia. After he had dwelt laboriously for half an hour on three of them, a small boy in the congregation drew a long sigh and whispered to his mother in a stage prompter's voice, "Gee! Four more!"—*Lippincott's.*



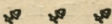
### SPEAKING FRANKLY.

Mr. Redneck—When you doctors hold a consultation, what's the first thing you try to agree on?

Dr. Bunk (absently)—The size of our fees.

Mr. Redneck—And next?

Dr. Bunk—Whether it'll be more fun to operate or cure the patient at once.—*Cleveland Leader.*



### What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise us that you want THE FLAMING SWORD continued will be obliged, actual laws, to erase subscription list. If you cannot pay at once, send order or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instruction as to remittances and letters.

Whole  
669  
Number

## LOUISVILLE and NASHVILLE

R. R.

BEST LINE TO

Birmingham, Nashville, Memphis,  
Knoxville, Louisville, Cincinnati, St. Louis, Chicago

and all points NORTH and WEST.

Route of the Famous Chicago-Florida Limited

ONLY line operating through sleepers from Florida to Chicago the year round.

ONLY line operating through sleepers from Florida to St. Louis with dining car service.

FINEST dining car service in the South.

Through tourist sleepers to California.

For information as to rates to all points NORTH and WEST, schedules and full information, call on or write

GEO. E. HERRING

Florida Passenger Agt., L. & N. R. R.

206 W. Bay St. JACKSONVILLE, FLA.

## EVANS & CO.

## Hardware

Builders' Material, Crockery, Glassware,  
Paints, Oils, Etc.

Fort Myers, Fla.

F. C. ALDERMAN

Attorney-at-Law

Fort Myers, - Florida

VERY LATEST SONG, 50c.

## The San Francisco Earthquake

SEND FOR IT

By W. W. PILLING, Richland Center, Wis.





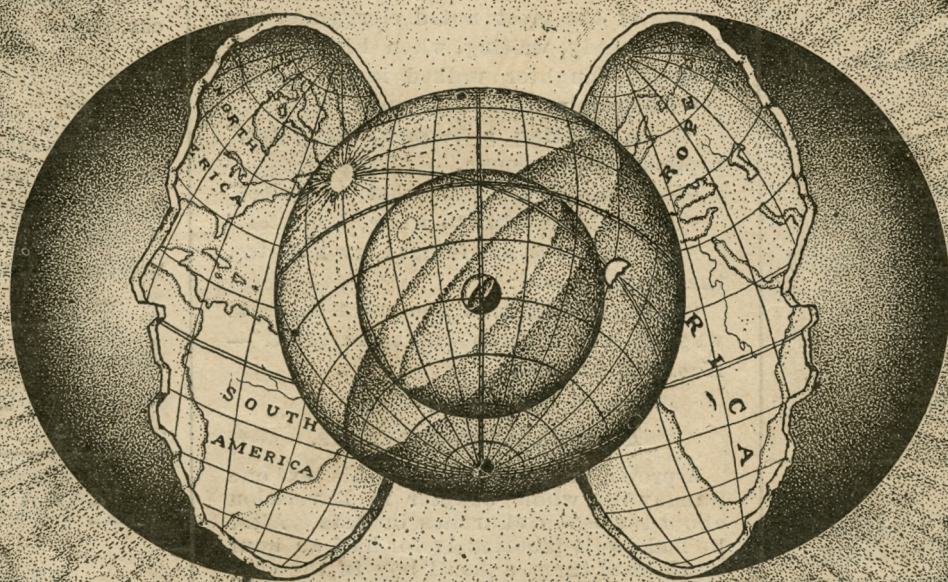
# THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XX.

ESTERO, FLA., JULY 31, 1905.

NUMBER 8.



## THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),  
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY